1:Gordon E-4, 5 (no date) 1907 AR7 Khasi AR7

Shillong is excellent, the flavour being quite as good as that of English honey. Under "Miscellaneous Customs connected with Death" will be found a reference to the statement that the dead bodies of Siems used to be embalmed in honey. The existence of the custom is generally denied by Khasis, but its former prevalence is probable, as several trustworthy authors have quoted it.

HOUSES.

The houses of the people are cleaner than might be supposed after taking into consideration the dirtiness of the clothes and persons of those who inhabit them. They are as a rule substantial thatched cottages with plinth or stone walls, and raised on a plinth some 2 to 3 ft. from the ground. The only window is a small opening on one side of the house, which admits but a dim light into the smoke-imprisoned interior. The houses are so low that it is impossible for a person of ordinary stature to stand erect within. The fire is always burning on an earthen or stone hearth in the centre. There is no chimney, the smoke finding its exit as best it can. The firewood is placed to dry on a swinging frame above the hearth. In the porch are stacked fuel and odds and ends. The pigs and calves are generally kept in little houses just outside the main building. The Khasi house is oval-shaped, and is divided into three rooms, a porch, a centre room, and a retiring-room.

In olden days the Khasis considered nails sung, or taboo, and only used a certain kind of timber for the feather which surrounds the hearth; but they are not so particular now-a-days. In Mawkhar, Cherrapunji, and other large villages, the walls of houses are generally of stone. In Cherrapunji the houses are frequently large, but the largest house I have seen in the hills is that of the Doloi of Sohiong in the Jaintia Hills, which measures 74 ft. in length. The house of the Siem Priestess at Smit in the Khasi Hills is another large one, being 61 ft. long by 30 ft. broad. In front of the Khasi house is a little open-fronted or on two sides, but open towards the village street. The

but for themselves. In all these cases the youngest daughter
342. of the family who is known as the Ka Khadduh of the family must live in the old house and maintain the social and religious traditions of the family. In the village of Mawphlang we found that the houses of all the Ka Khaddohs like Ka Sadia, Ka Ibaskon and others, and also the old house of the wife of U. Sukuni, the myntri of the Mawphlang State, all belong to this 'U'-shaped type. This association of Ka Khaddohs and 'U' shaped huts suggests that this is the old type. The modern huts vary in their structure some being like modern bungalows common now-a-days in Shillong.

The old Khasi house, in general, can be described as follows :—

[343] [36] Generally there is a compound in front and a pigsty at one side, the whole site being enclosed by a fencing of reed and small plants or of wooden planks or some such material. The hut as observed from outside is elliptical in front and box-shaped behind (as seen in the diagram). It is 'U'-shaped in the ground plan. The roof of the hut is sloped on the two sides and spread out like a fan, in a semi-circle, in front.

343 342. The material used in the construction of the hut varies. In some of the old houses the walls were found to be made of blocks of stone with mud in the interstices serving the purpose of mortar. The roof had a bamboo frame covered with thatching grass. In other old huts the walls were not entirely made of stone blocks. In some we found the front portion made entirely of stone, the lower portions of the side and of the rear walls, up to a level of two to three feet, made of stone, the remaining portions being made of wooden planks or reeds covered with mud. In some modified huts again (either they were built later or the old huts were repaired) the entire rear wall except at the base and the upper portions of the sides were made of bamboos from end to end tied to a frame. In some huts corrugated and galvanised iron sheets have been used. The material for the roof

Bakyngphor. They are known as Ukhung. The Ukhung above the Dypei are placed close to one another. A little apart from this row of Ukhungs, there is a single Ukhung parallel to the others which in some huts is hollowed out and is used as a receptacle for some household articles.

The frame of the roof as observed from inside consists of a central ridge pole running along the length of the hut and situated above the middle of it. From the ridge pole pairs of rafters diverge on two sides, their lower ends resting on the side walls of the hut. In front of the hut, the rafters are radially spread out from the anterior end of the ridge pole which is supported by a vertical pole known as Rijit. These rafters rest on semi-circular wall at the head of the "U". The ridge pole and the rafters are known as Kynshi. Besides the rafters there are thinner wooden poles similarly arranged which further strengthen the frame of the roof. They are known as Ukmah. The small rafters which are set cross-wise on the sloping Kynshi and form each series a "U" round the ceiling are known as U Pynior. This frame for the roof is made on those huts where thatching grass is used, that is, in the old type of huts. In modern huts where corrugated or flat sheets of iron have been used instead of thatching grass such a frame is not required.

In the village of Mawphlang, we saw an old type hut, of Ka Lita repaired and re-built. At first the raised rectangular portion of the hut, the Ka Nympei, was constructed on a raised platform, with the frame for the roof above it. Then a semi-circular area was taken in front of the Ka Nympei about one-third the area of the inner compartment. Simultaneously with the making of the frame of the Ka Kynshir, the thatch was made in sections in bamboo frames. Then the roof of the hut was covered with these sections which were arranged in overlapping sheets (see plate). An old type Khasi hut is about thirty feet long; it is about twenty feet wide at the back.

Reference has been made to the usual pigsty adjoining each house. It is generally a small thatched shed with walls made of

wood and grass matting. The shed may be partitioned into two compartments one for keeping the cows and the other for keeping pigs. The upper portion of the pigsty is used for storing fuel in some houses. There is no uniformity in respect of this shed.

All the "U"-shaped huts found in the Mawphlang village were studied. Besides these typical "U"-shaped huts there are many other huts in the village which are rather flattened in front and can be said to belong to the flattened "U"-type. In the table given below the variations are shown in detail of the typical "U"-type huts and also of a flattened "U"-type hut belonging to Ka Lahirman of Lyngkhi clan. It is peculiar that all these huts have their main door facing north.

Serial No.	Name of the hut	Measurements	Peculiarities
I.	Ka Shadow (Clan: Khonsit).	Wall—In front entirely of stones. Lower portion of sides and also of gable. Upper portion of sides of wood, and grass mats. Upper portion of rear of thatch. Roof—Thatched entirely.	Separation between the Kitchen and the Passage, the partition towards the Passage and the entire space.
II.	Ka Sem (Lyngkhi).	Wall—Wood with an outer screen of reed and thatch. Roof—Thatching grass.	The partition between the Kitchen and the Passage, and between the Passage and the entire space.
III.	Ka Thang	Wall—Plastered with earth. Roof—Thatched.	The partition between the Kitchen and the Passage and the front Verandah given a pressure.
IV.	Ka Iva (Lyngkhi).	Wall—Planks with some shortcomings. Roof—Thatched.	The partition between the Kitchen and the Passage.
V.	Ka Lu (Sawai).	Wall—Lower some wall of wood. Upper portion of front of reed and mats. Upper portion of side and back of thatch, and upper gable of thatch. Roof—Thatched.	Partition between the Kitchen and the Passage.